The Epistle exhortatorye of an Englyshe Christiane vnto his derelye beloued contreye of Englande/ agaynst the pompouse poppyshe Bysshoppes therof/ as yet the true membres of theyr fylthye father the great Antichrist of Rome/ Henrye Stalbridge.

¶ As I haye compyled this treatyse in the zele of God and my Prince agaynst the tyrant of Rome and his secret maynteners. So is yt my desyre that his grace maye haue yt as a fruite of my Christen obedience. And I doubt yt not/ but some godlye manne louynge his grace better then that wycked Pope/ will faythfullye delyuer yt vnto hym/ the slaughtes of their false generation consydered. Praye (gentyll reader) that yt maye fynde grace in his sygyt. John Bonnyfon

¶ Deale with Babylon as she hath deserued/ for she hath set vp her selfe agaynst the Lorde/ and agaynst the holye one of Israel.

Hiere. l.

BRITISH
MUSEUM

¶ The Epistle exhortatorye of an Englishe Christiane vnto his derelye beloued countreye of Englande against the pompouse popyshe Bysshoppes therof / as yet the true membres of theyr fylthye father the great Antichrist of Rome.

IN my hart I wythe daylye / and for the same do I ernestlye praye vnto our most mercyfull father the euerlyuynge God / and that for his sonnes sake our onlye redemer / and full sauer Jesus Christ / yf his heauenlye will so be / that he ones open throughlye the eyes of our most worthye and noble kynge (as he hath alredye begonne) and of all his other counsellers / lordes / and burgeses of his parlement / which are chosen out of the whole realme to confounde vngodlye customes / to set vp in ther rowmes lawes that are more godlye / to suppresse wyckednesse and to mayntayne Christen vertues / to preferre the commen welthe afore all singular or priuate welthes / yea / vtterlye to destroye and abolyshe for euer soche fylthye traditions as haue ben most grounde vpon Gods holye worde / as are all the vsages / rytes / lawes / decrees / seruices / superstitions / and sorceries of the Romishe

Antechrist/and so in open preachyng the true worshyppinges assumed to Christs glorie/ so edifyeng his people by the scriptures in the knowledge of one only eternall lyuinge God. And in so doynge they shuld maynteyne the comune welthe both of soule and bodye.

I saye yet ones agayn/and that in the zele of the Lord as he is my iudge/I wyshe(yf his gracious pleasur so were)that fyrst the Kynges mateste and so forth all the rest (vnto whom God hath geuen power and auctorytie vpon earthe vndre him) maye throughlye se and perceyue how that not only the bloudy bearwolfe of Rome/but also the most part of the other Bysshoppes and stoute sturdye Canons of cathedrall churches/ with other petie prowlers and prestigious Prestes of Baal his malignaunt members in all realmes of christendome/ specially here in Englande/ doth yet rore abrode lyke hongrie Lyons/frett inwardlye lyke angrie beares/ and byte as they dare lyke cruel wolues/ cloysteringe togyther in corners lyke a swarme of adders in a vonge hyll/or most wylye subtile serpentes to vpholde and preserue theyr fylthy father of Rome the head of theyr bawdye brode yf it maye be.

This ones perceyued and seane by a godlye circumspectyon/ I wyshen the

same vehemencye of spyrete and prayer/ the seyd noble kynge/ counsellers/ and burgeses to procure a full reformacyon cõcernynge there aduouterouse doctrine/ ther prodigiouse pompe/ there insaciable cloyninge/ and tyrannycall persecutinge of Christ in his faythfull members. No doubt of it/ but the mercie of our eternall father hath opened vnto vs in these latter dayes what there forked fatherhede/ ther oyled auctorite/ and ther shauen holynesse is/ for all ther craftye compasse of worldly wisdome that they shuld not apere the same generacion of vipers that Iohan Baptist & Christ hath warned vs of. This worde hath he now appointed by diuers of his ministers to be their vtter destruccion/ for blasphemouslye deludinge his redemed heritage so manye houndred yeares in theyr counterfete kyngedome of hypocresye / wherin they shewe now what they haue bene/ euen verye heretikes to God / trayters to theyr Princes/ and theues to theyr Christen cõmons.

No lesse do I iudge it then a bounde dewtye of the seyd faythful ministers/ to manifest their mischeues to the vniuersal worlde/ euerye manne accordynge to his talent geuẽ of God/ some with pẽne/ and some with tonge/ so longe vnge them out of theyr olde estimacyon/ least they shuld styll reigne in the peoples consciences to

theyr soules destruccyon. An euident example haue they of Christ thus to do/ which openlye rebuked theyr fyrstbye forefathers the scribes/lawers/pharisees/ doctors/prestes/bisshops/and hypocrites for makinge Gods cõmaundementes of none effect to supporte theyr owne traditions/ so cleerlye condempninge theyr hypocritall lyfe and doctrine. ſMatthew. xv. xvi. xxiij. xxiiij. Beware (sayth he) of the corrupt leuen of the pharisees/ ſMarke. viij. Luke. xij. Paule admonisheth vs also/that soche rauenynge wolues shuld entre in amonge vs after his departinge as shuld not spare the flocke/ Act xx. ij. Thes. ij. i. Tim. iiij. So doth Iohan. i. Iohan. ij. so doth Peter. ij. Pe. ij. so doth Iudas Thadeus in his epistle.

By these and many other places of the scriptures are we taught easely to knowe at none dayes the wolfe from the lambe and the hastye lyon from the simple shepe. As Christ sought by all meanes to deface the proude Prelates/ and to bringe poor Iohan Baptist in reputacion of the people/for that he had vttered the truthe without flatterye. So wolde he now the true teachers of his Gospell to be regarded be they neuer so poore/ for his verytees sake/ and the blasphemers therof to be had in an vtter contempt. Nor lesse is it therfore than a doctrine of his tobe put

in prac-

in practyse amonge true Christianes/both in worde and wrytynge to haue the myscheues manifest of these spirituall maboundes/ the verye offspringe of Cain/ chyldren of Caiphas/ and successors of Symon Magus/ as theyr doctrine and lyuynge declareth/ nedynge no farther probation. Notwithstandinge through Gods grace I shall partlye open the wickednesse both of them and theyr fathers as the truthe shall leade me. Most cruell enemies haue they bene in all ages to the berite of God euer sens the lawe was fyrst geuen and most feerce persecuters of Christ and his churche.

Consydre fyrst of all(besydes that was done afore in the lawe of nature)how deuerslye Jannes and Jambres with other false prestes of Egypt persuaded Pharao through lyeng signes and tokens to withstande the pleasure of God in Moyses and Aaron/Exo. vij. and. ix. Tim. iij. Greuouslye was Micheas the true prophete of the Lorde vexed of Sedechias. iij. Reg. xxij. and. ij. Para. xviij. So was the good Prophete Hieremie of pashur and Semeias/Hiere. xx. xxvi. and. xxix. Wonderfullye were the Israelites abused by the idolatrouse prestes of Baal/ and the Chaldeanes by Belles prestes also in Babylon/tyll Helias and Daniel in the worde of the Lorde detected theyr

craftye cloyntinges.vu. Reg. xviij. & Da-
niel. xiiij. Great was the affliction of the
Jewes vnder kynge Demetrij/ throughe
the cruel coũsell of that traytorouse preest
Alchimus. i. Machab. vij. Manifest is it
by the. iiij. Gospels how the Bishoppes
and Preest vsed Christ himselfe. Matth.
xxvi. Marke. xiiij. Luke. xxij. Johã. xviij.
And after what relygiouse sort they in-
treated his Apostles after his ascencion.
Actu. iiij. v. vi. and. vij.

Paule had to enemy Gariehen/ Ana-
nias/ Hymeneus/ Philetus/ Hermoge-
nes/ and Phygellus/ all malicionse Pre-
stes. Johan had Diotrephes/ Carpocras
Hebion/ Marcion/ Cerinthus/ and Cy-
nopes/ all bloodthurstye prelates also/
Peter had Symon Magus and Menan-
der/ James the Moze had Abiathar the
great Bishop. Matthew had Zaroes
and Arpharat amonge the Mozeanes/
and the same lykewyse had Symon and
Thaddeus as they preached amonge the
Persianes/ lyke as all the other Apost-
les had in the quarters where they occu-
pyed. No wher coude the verite be taught
but those glorioufe glottons were euer
at hande to resist it. After the Apostels
tyme was there no cruell tyraunt vnset a
worke by them to persecute them which
published that message of lyght. Euery
where were they whisperinge in that ea-
re and

de and that eare/fearinge the fall of their hypocrisie yf the Gospell were truelye opened/ as is evident to them which are expert in the cronicles.

And thus haue they cõtynued in theyr spyghtfull generacyõ vnder the name of a spirituialte/vnto this present age/wherin theyr lowsye legerdemaine is almost perseyued of all mẽne/the lyght so abundauntlye shyninge/yet are they not ashamed/so whorysshe is the face which they haue caught of their holy mother. A great conscience made theyr naturall forefathers to put the. xxx. syluer plates (that Iudas the trayter their elder brother had brought them) into the treasurye/because yt was the pryce of blood/ Matth. xxvij. But no conscience at all had those bloodye hypocrites to murder the eternal sonne of God/in procuringe false witnesses agaynst hym/ Matthe. xxvi. So lyke are oure spirituialte to these fore leaders of theyrs/ as one adder is lyke an other or the yonge wolfe lyke the olde as theyr daylye frutes declareth. They sought by all meanes possible to quenche the fayth of his glorious resurrecyon/waggynge the souldyers to saye that his disciples had stolen hym whyles they were a slepe Matth. xxviij. Which practise they occupye to this daye by their hyred sophisters or vniuersyte knyghtes to blemysshe his

heauenly verite. Soche shameleſſe lyars are they agaynſt God and his worde.

But truely both they and theyr fathers hath foughten in vayne. Lett ſoche veſſels of the wrathe of God lycke / ſpewe / and ſpurne as moche as they can / yet will the truthe of the Lorde endure for euer. Seduce they neuer ſo ſubtylye / lye they neuer ſo lordelye / blaſpheme they neuer ſo boldelye / accuſe they neuer ſo freſhlye that the preachers are deceyuers and ſeditiouſe perſones / procure they neuer ſo manye cruell tyrauntes / yea / perſecute they and ſlee they neuer ſo fercelye with Neero / Domicianus / Traianus / and ſoche other / yet ſhall Chriſt alwayes haue a faythfull congregacyon vndefyled with theyr wretched ſorceryes. Marueyll not ye Byſhoppes / Prelates / and Preſtes / though I thus in the zele of Helyas and Phinees ſtomache againſt youre ſturdye formes of ſtubbernesſe. For neuer was yet anye tyrannie miniſtred vpon Chriſt and his myſticall membres / but by youre proude procurement. And now in oure dayes / where are anye of the lordes true ſeruauntes burned or otherwyſe murthered for theire preachinge / wrytinge / gloſinge / or interpretynge the Goſpell / but by youre cruell callynges on?

How ſubtillye bewitched you the parliament houſe / when ſhe. xl. blaſphemouſ

ſe ar-

se artycles collected out of the Popes wicked decrees were there enacted and estably shed with more tyrānie than euer bude the Romishe Pope/ Mahomete or anye other tyraūt afore? Were not they fyrst practised of you to destroye all them that shulde truelye professe the Gospell (which are and will be alwayes the kynges most faythfull frendes) & to leaue a playne pathwaye that your Pope might here after entre? At your trayterouse insurrection in the northe it had bene wōge with this realme / had there not bene a great nombre which had than the feare of God written in theyr hartes / wherby they knewe they coude not ryse agaynst theyr prince/but to theyr owne damp̄nacyon/ and that they were bounde also to defende him agaynst all soche popysshe and rebellyouse trayters.

Thaukes myght wele haue bene geuē in those dayes to oure eternall God for rayssinge vp Willyam Tyndale(the fyrst true Apostle of Christ after Johan Wyclef the berye nunne of God) and soche other lyke/ which brought Christes Gospell into the knowledge of menne / and wrote diuerse grounded workes vpō the same. Ala the Christen Obedience/ the parable of the wycked Mamon / the. iij. chapters of Matthew / the Cōme of scripture/ and diuerse other/ wherby the peo-

ple

ple were than taught how to loue God/ and how to obey their princes and magistrates. These heretique bokes (as you call them) made the kynges grace more faythfull frendes in those dayes than you Bishoppes and Prestes were well contented with. Well/ I trust by this tyme they and soche other lyke haue made him ten tymes so many more. Not only were the seyd. vi. articles deuised by the deuyll and you for the vtter destruccyō of Gods true seruauntes and the Kynges faythfull subiectes/ but also to repare the broken walles of youre ryall Rome agayne/ as in dede they wold do euen to the very stoundes yf they were well folowed.

Thynke not that mēne be so blynde in this age/ but they perseyue youre craftye cloyning. Full well knewe wylye Wynchestre āð other more of his fellawes the fyrst practysers of them/ that were they ones receyued/ graunted/ and executed vnder peyne of deathe/ the Pope shulde neuer dye in England/ what though his name were suppressed with his pilgrimages/ pardons/ and a fewe superstycyons besides. Oh most wicked vermyne/ wyly wormes/ subtyle and craftye serpentes/ whom will ye leaue treadynge of Christ on the hele? Genes. iii. When shall Gods sonne be bold you no sygne of contradiccyon? Dute. vi. When shall his veryte be

reuerētlye vsed amonge you? I feare me/ neuer so longe as you remayne in Englande. As oure moste godlye souerayne began with Kynge Josias to reforme his churche/ banysshynge your wolufhe father as an vngodlye vsurper forquer/ ye pacientlye paused with lowerynge/ durkynge/ and lowtynge for feare of the swearde and halter.

But whā ye ones perceyued that gods holye lawes were spredde/ and youre vnholye lawes were sett at naught/ than thought ye i hygh tyme to worke youre false fates. Than put ye apace in practyse youre olde serpentyne subtyltees/ ye compassed them so with crafftes which knew not your cursed cōueyaunces both amongest the Kynges counsell and comons/ that they were at the makynge of the seyd fyve Popysshe artycles and are yet to this houre of this blynde beleue. Though the Pope of Rome youre olde glorious grandesyre were the great Antichrist of Europa by your owne consent and graunt/ yet are his fylthye traditiōs holye/ his beggerlye ceremonies godlye and his croked Canon lawes laudable/ conuenient/ and comelye/ profytable/ fyt/ and necessary to be styll admytted for the spirituall lawes of the churche of Englande and for the true worshippinges of God therin/ the scriptures of both Testa

mentes

mentes reiected: els punnished by most terrible deathe/ where as they geue not place vnto them.

Thus by soche subtyle sleyghtes as ye vse/ ye make God to geue place to the deuyll/ and his heauenly worde to youre false superstitions/ as ded the fyrst serpēt: yea/ ye cause the kynges maiestie by auauncynge soche heythnisshe rytes and lawes/ to honour youre Pope a feesshe/ what though his name be abolysshed with a fewe yearlye pollages besydes. Ingenyouse is youre iuglynge as Melanchton telleth your tale/ and as Wylyam Wraghton declareth in his hystynge of the Romishe fore/ lyke a faythfull subiect to his prince and no lesse naturall chylde and louynge brother to his contre. If yow be not most wycked worckers agaynst God and his verite/ & most spyghtfull traytors to the kynge and his realme/ I can not thynke there be anye lyuinge vpon the earthe. Be this onlye spoken to you that mayntayne soche mysteries of madnesse.

If a tree maye be iudged by his frutes (as ourē sauer sayth it maye) we must nedes iudge you most pestilent Papistes vpon the manifest mayntenaunce of so manyfolde myscheues with soche terrible terroure of halters and fyer. So long as the blasphemouse beggeryes of the bledye

wodye Bishoppes of Rome are not plucked vp by the rootes / as were the vnsauerye sacrifyces of Baal and of Bel / and so broke in peces with the brasen serpent idolatrously abused / the lawes of Gods true worshyppynges (which are in the Byble prescrybed) set vp in theyr stede / so longe (I saye) is it all in vayne to banysshe the Pope out of Englande / but he wyll styll dwell there in the secrete consciences of menne / do the Kynges Maiestie and his counsell with his nobilite and commons what they will or maye to the contrarye.

And yf all other craftye cõueyances fayle to the vpholdynge of him there / yet shall theyr auricular confessyon / a plant of his owne settynge in the corrupt counsell of laterane / do it worke mãly ynough. No better waye is there to restore his name agayne / nor no conuenienter meane to brynge him to his olde estimacyon. No craftyer conueyaunce to bringe the people in bondage of blyndenesse / & in cruell captiuite of conscience to the vtter destruccyon of soule and bodye. And that knew Gaye galaũt Gardener the Popes holye goost in Englande full well / which now there in his abhominable absence most plenteously spreadeth his venemous sanitees / with other of his abhoute couse adherentes more. Great is the di-

ligen-

ligence/ labour/ and studye of his wher-
ry the apostates/ holye Apostels I shulde
saye/ as are both the olde and newe tyt-
led Bysshoppes/ Suffraganes/ archedea-
cons/ officiales/ chauncellars/ deanes/ cō-
missaryes/ doctors/ curates/ and parishe-
prestes with other gaudy the gentylmen
of that lyuerye and marke/ to se these. vi.
artycles in euerye poynt obserued.

In so moche as hauinge theyr mothers
face/ they haue not shamed fercelye to re-
buke honest and godlye emenne of sondry
questes at the geuyng vp of theyr verdy-
te/ as they haue not hunted after theyr
myndes and founde out theyr game to
the cruell shedynge of poore innocentes
blood. To proue this true I wyll bringe
forth one for example. Bonner the blo-
dye Bysshop of Londō Abashed nothyng
at all extremelye to rebuke/ manace and
threten a quest of honest citezēs and mē
ne of good conscience in the yelde hall at
Londō in the yeare of our lorde a M. D.
and. xli. for quytynge of a poore innocēt
ladde called Sycharde mekyns. Like a fer
ce furyouse rauenynge woolfe/ insacyably
desyrous of murther and cruellye gredye
vpon his praye/ refusynge the seyd quest
chose out an other false quest to his pur-
pose of soche as he and his fylthye gene-
racyon had afore peruerted/ and neuer
ceased tyll he brought hym to a consumma-

ge fyes

ge fyre in Smithfelde/so makynge hym a
sacrifice to theyr greate God Mulciber.
And after this shameleſſe sort no doubt
of it/ all the other Byſſchoppes of En-
glande/a verye fewe excepted/ haue ty-
rannouſly handeled the kinges true sub-
iectes/ and yet do to this daye with leſſe
Chriſten equite and pyte than eyther Sa
racene or turke Jewe or Pagane/to asua
ge theyr vnquencheable thyrſt/ It is not
to be thought that they are verye Gen-
tyll abroade or in the fardeſtpartes of the
realme/whan they vſe ſoche furyouſe fea
tes ſo nygh the kynges preſence. So fran
tyke haue they bene of late dayes and ſo
forgetfull of themſelues in theyr madde
moodye maſtryes/ that they haue not fea-
red to entre the Kynges owne houſe to
hunte theyr game/ nor yet abaſhed at all
fawcelye to ſeke out theyr deſyered praye
in his owne Priuye chãbre/couetynge ſo
to haue murthered his moſt truſtye fryn-
des and faythfull ſeruauntes. The ſame
ſelfe part in a maner wolde they haue
played with his noble grace that proude
Haman the Amalechyte played with kyn
ge Aſſuerus/ malicyouſlye ſeknynge the
deſtructyon of Mardocheus and other
which aboue all menne had ſought his ly
fes preſeruacyon theſter. iij. Wherin of
ryght they haue deſerued vpon a gybbet
to be hanged as he was.

Neuer sent Christ soch bloodye Apostles nor two horned warryours / but the deuils vicare Antichrist which is the dead lye destroyer of faythfull beleuers. And now to you wolfishe Wynchestre agayn the wyfye watterer of the Popes olde garden. Although doctor Londō be dead doctor Pates ronne awaye / & your owne dere kynsmanne germane gardener hanged with other of youre preuyrounsell. Yet cease not you to playe cruell Haman styll. No / do youre olde feates to shewe whose chyldren ye are of nature. If your wicked rounsell had taken effect (as God forbyd it shuld) bery fewe true fauerers of the lordes berite had bene about the kynge this houre / least they shulde sometyme haue informed him of youre papistrie, and so detected you of youre manifest treason. Soche hauock begaune you to make in the court / as cruell Haman thought to haue made amonge the faythfull Hebrues belongynge to good quene Hester / had not God by the hygh wisdome of our seyd kynge preuented youre subtyll practyses.

This myschefe ones perfourmed / ye thought easelye to haue deluded his nobles / and so in the rude to haue brought in agayne youre great Patriarke of Rome / and so layserlye to haue made of him an other kynge Iohan. But thankes be

geuen

geuen alwayes to oure eternall lyuinge God/for delyueringe his excellent mate ste with his most faythfull subiectes from the snares of youre craftye compassinges And how so euer this writinge of myne shall be taken/ yet is it a true tale/ and so moche the more of his mateste to be marked/that youre forefathers and you haue bene trayters alwayes for your Romishe fathers sake to Emprours/Kinges/prin ces / and other worldye gouernours all Christendome ouer / specyallye sens the craftye bycrepinge of that holye father of yours. I doubt not but the most famous writers by all ages sence the churches beginninge will make this my sayinge good / yet haue theyr cronicles written the best of them to hyde theyr hypocresie and falshede.

What Christen bloud hath bene shed betwyne empire and empire/ kyngdome and kyngedome/as betwyne Constanti nople and Almayne/Englande & fraun ce/ Italye and Spayne for the Bisshop pes af Rome/and how manye cruell war res at theyr prestes callynge on / it were to moche eyther to write or to speake. Al wayes haue they bene worchinge mische fe in theyr ydell generacio to obscure the veritie of God. I saye yet ones agayne that it were verie necessarye for the kyn ges worthye mateste with ernest eyes to

marke how God hath graciously delyue
red both him and his people from youre
troublouse termagaunt of Rome/ which
afore made all Christen kynges his com-
mon slaues. And to be ware of you hol-
lowe harted traytershis spirituall prom
ters/cõsideringe that your proude prede-
cessours haue alwayes so wickedlye vsed
his graces noble progenitours the wor-
thye kynges of this realme sens the con-
quest and afore.

Who ouerthrewe kynge Herolde/sub-
duynge all this lande to the Normãys?
Who procured the deathe of kynge Wil-
lyam Rufus/and caused kynge Steue to
be throwne in prison? Who trobled kyng
Henry the fyrst/ and most cruellye vexed
kynge Henry the seconde? Who subdued
and poysoned kynge Johan? Who mur-
thered kynge Edwarde the seconde/ and
famished Kynge Richarde the seconde
most vnsemynglye: besydes that hath be-
ne wrought against all the other kynges
also? To him that shal reade and through-
lye marke the religiouse actes of Robert
the Archebishop of Canterbury/ of Oda
Egelwinus/ Anselmus/ Randolf of Du-
rham/ Rafe of Chychestre/ Alexander of
Lincoln/ Nigellus of Ielye/ Roger of
Salysbury/ Thomas Becket/ Steuen
Langton/ Walter Stapylton/ Robert
Walbech/ Richard Scrope/ Henry spen-
ser/

ser/Thomas Wrambell/ and a great sorte more of your anoynted auncetours/pon-tificall prelates/myteed mommers/ mad mústrye workers/ringed ruffelers/roche ted rutters/ thorne sawcie swylbolles/ it will euidentlye apere that youre wycked generacion hath done all that and many other mischeues more.

By these your fylthye forefathers and soche other/ hath this realme bene alwa-yes in most myserable captyuite eyther of the Romanes or Danes/ Saxons or Nor-mannes/ and now last of all vndre the most blasphemouse Sathemsth your fo-rnishe Pope/ the great Antichrist of Eu-ropa/ and most mygbtye mayntener of Sodome and Gomorre/ tyll God by the stronge power of his eternall worde ga-ue oure noble kynge a clere victorie ouer him. Now brichristenlye youre seyd pre-decessours haue vsed the rewlers of all other Christen realmes/it were to longe to wryte. I reaken it therfore hygh tyme for all those Christen princes/which pre-tende to receyue the Gospell of saluacio/ and accordynglye after that to lyue in mutuall peace and tranquillite/ for euer to rast ye out of theyr preuye counsels/ and biterlye to seclude you from all admi-nistracyons/ tyll soche tyme as they fynde ye no longar wolues but faithfull fee-ders/no destroyers but gentyll teachers/

for as saiuct Peter doth saye. 1. Petri. 5.
ye ought to be no lordes ouer the people
of your dioceses/but examples of Christs
meheneesse. Who seeth not in these dayes
that you blodye bishoppes of Englande/
Italie/ Sicell/ Fraunce/ Spayne/ Por-
tingale/ Scotlande/ & Irelande be the
grounde and originall foundacyon of all
controuersyes/seysmes/ variaunces and
warres betwixt realme and realme at
this present. As sure as the lorde lyueth
it is the subtile serpent of Rome and your
wylye viperouse generacyō forth yssuinge
frō him which hath stirred vp the fyrst
mouers therof/confederyng thē with the
Turke or great Barbarossa/vtterly to de-
stroye the Christen cōmon welthe. As in
dede for youre cause & his it was/that the
Frenche kynge Frances fyrst begannne
that vngodlye enterprise. Ye fele it at
youre fyngers endes that your father is
like to fall ye perseyue the daylye decaye
of his false and vsurped power. Where
vpon ye cōsyder your owne priuate pow-
ers/inordinate pryde/couetousnesse/ vo-
luptuouse lyuynge/leehere/ydelnesse/ty-
rannye/and vayne glorye to folowe sone
after. And that causeth you to calke for
his kyngedome so fast/ to cloyne for his
coblarie/ and to clought vp his olde clo-
tes agayne. If ye speake ought agayns
him/it is from the tethe and for feare of

the

the halter onetye. He hath neuer the lesse both your hartes and good will/ and lacketh neyther your counsell nor helpe pre-uilye/to the bettermost ye can do/ as apereth by youre daylye workes. Els coude he neuer contynue as he doth / nor yet be so stronge as he is. Well/ do all that ye can in the worlde to his holdinge vp/ pere/patche/cobble/clought/cloyne/ calke/ and do the deuyll and all besydes/ whan the apple of iniquite is full rype/ he will fall of himselfe and are ye all no leaue. And than will all these youre labours be in vayne. Consydre fyrst of all both his beginninge and yours.

Neuer came ye in with your myters/ robes/ rynges by the dore as ded the poore Apostles / but by the wyndowe bure-quyred lyke robbers / theues / and manquellers with Symō Magus / Marcion and Menander. Neuer was your proude Pontifical power of the heauenlye fathers plantynge / and therfore at the last it must vp by the rootes. Ye must in the ende be destroyed without handes. Daniel. viij. Vnmyghtylye shall ye be stryken as was the great tyraunt Antiochus. ij. Machab. ix. With the myghtye breathe of Gods mouthe which is his worde inuincyble/ shall youre false kyngedome be consumed. ij. Thessa. ij. and Hebre. xiij. This writen I sufficient to declare you

both to God and to mãne most spyght full traytors vnto them that will not be wilfullye blinde.

How to proue you spirituall theues to the cõmon people is the secõde part of my purposed writting Farder nede we not to seke for a profe of this/than youre owne open actes. How longe haue ye kept the eternall testament of Christ vndre youre filthye fete frõ the peoples readig/which is the lyuely foode of theyr soules? Yea/ how manye innocent Christen creatures haue ye most cruellie murthered/to cause them to abhorre it? Not manye years past ye brent a godlye womã at Couentre for hauinge but one chapter of sainct Matthewes Gospell/ and an other manne at London for hauinge sainct Johãs Apocalips/ besydes that ye haue done in other quarters els of the realme. Some burned ye in Johan Wycleues tyme and after/ for not allowynge youre pilgrimages/ some for not beleuinge youre pardons/some for not fastynge the frydaye/ for not obseruinge youre Lent/ some for youre purgatorie/some for youre images/some for not prayinge to dead saintes of youre makinge/some for youre howsell at Easter/ some for not crepinge to the crosse/ some for not goynge processyon/ and some for holy water/ and for other hayne tryfels of youre owne inuentinge.

We shall

ye that shall reade the causes of the imprysonmētes and deathe of ser Johan Balle / master Johan Astone / Nicolas Herforde / Walter Brytte / Laurence Redenam / Dauid Gotraye / Johā Athwarby / Robert Rygge / Walter Dathe / Johan Hunteman / Willyam Swynderby / Rychard With / Henry Crompe / Willyam James / Thomas Brytwell / Johan Purney / Willyam Sawtre / Willyam Thorpe / Johan Badby / Johan Claydon Rycharde Turmyne / ser Roger Acton knyght / Johan Browne esquyre / Johan Beuerlaye / ser Johan Oldecastell the worthye lorde Cobham / Willyam Hawlam / Rafe Greenherst / The taylour of Worcestre / Peter Clarke / Peter Payne Willyam taylour / Willyam Whyght / and Jone his wyfe / Johan Scut / Johan Fowlyn / Willyam Euerdon / Willyam Taleser / Rycharde Hownden / Thomas Bagley / Willyam Maundeuyle / Philip Norris / Reginolde Peroll Bysshop of Chichestre / Johan Goos / father Pope of Rye / ād Pelle of yppeswich with a great nombre more. And now in oure tyme ye kyng Richard hōne in the Tollars towre at midnyght for denenge a chyldes mortuarie. And the thre yonge mēne in Northfolke / Robert Kynge / Johan Debnham / and Nicolas Marche for destroyinge the fowle ydoll of Douercourt.

Whyle

Whye Wynchestre hynge Thomas Harye a man learned/ in his porters lodge at the Stewes/ the cause is not yet knowen. Vycare Thomas Hytton at Maydston for not allowynge the Pope/ Thomas Bylney at Norwych onelye for preachynge the Gospell/ Richard Bayfelde at London forsellynge newe testamentes in Englishe/ with Tewkesbery and Colyns/ Willyam Teton a monke of eye for admittynge both kyndes in the sacrament and for not geuynge reuerence to the rotten roode there/ George Baynham for purgatorye and for not allowynge Thomas Becket for a sayncte/ Johan Frith and Johan Lambert for not admittynge youre purgatorye also with youre saynctes prayynge to and youre pylde popythe masse/ Willyam Tyndale at Vilforde in Brabant for translatynge the scriptures and dysclosynge the slaygbtes of youre false generacyon/ Robert Barnes with Garacde and Hierome for reprouynge youre pestilent Papistrye (for other thynges ye had non to laye to hym whan he stode at the stake demaundynge for what artycles he shuld dye) Richarde Spenser and Johan Ramsaye at Salysburye/ Richarde Bedeins at Londō/ Mighonye Person/ Johan Testwode/ & Iohā Fetherstor at Wyndesore with a great sort besydes in diuers quarters of England

blande for matters of no wayght / but that ye muſt ſtyll be doynge youre kynde

To longe were it farre to retite all youre maſtryes of miſchefe / whom ye haue alwayes practiſed to deface Gods worde. Neuer were ye yet contented that that ſede of ſaluacyon ſhuld fructifye amonge the people / but euermore ye haue ſtopped the ſwete blaſt therof / to do the deuyll youre father a pleaſur / Apoc. vij. A fewe yeares a go whan it beganne fyrſt to flo-riſhe / ye cauſed one Somers with certen other more openlye to burne New Teſta-mentes in the myddes of chepe at London. And as ye perceyued that it ſtyll in-creaſed magrye youre hartes vnder the auctorite of youre moſt worthye kynge / than roared you lyke rude rampyon rau-nours / than raged alſo youre ranke rable of ſtomiſhe ruffelers in theyr ſyde ſwe-pynge gownes / theyr ſhauen crownes / cappes / and typettes / lyke the charmin-ge chaunters of Bell. Speciallye wode Wynchestre / lewde London / lurkynge Lincolne / dreamynge Durham / yorke without wytt / chatteringe Chychestre / ſmylynge Saliſburye / flerynge fryer wat-tes / and that double faced trayter Wil-ſon / namyng it full of errours and beryll tranſlated.

Oh ibell ypocrites and abhominable hy-pocrites. Shame ye not at all ſo euident-

lye to lye and so boldelye to blaspheme? Neuer were ye able as yet to matche the whose iust labours ye reproue: & though ye were ye haue not yet done it to the pro fyght of other. Ye are those wilde swyne/ lewde shepheardes/and foxes which hath roted vp the lordes vyneyearde. Psalm. lxxbij. Esa.iij. vier.xij. Can.ij. Neuer do you repare whan anye thinge is therin decayed/ but continuallye murther all them that wolde gladlye do it. Mat.xxi. Marke.xij. Luc.xx. In the fyrst chapter of Sapience is it mencioned how terrible sentences ye shall geue against youre selues at the latter daye. In horrible feare shall ye there confesse openlye that all hath bene dampnable folishnesse that ye haue gone aboughte/ that ye haue erred from the truthe/ that ye haue bene wilfullye ignorant/that ye haue tyred youre selues in the wayes of wickednesse & destruction/and so forth.

Before youre owne faces will I yet laye more largelye your owne abhominable frutes or good workes as ye call the/ be ashamed of the/yfye lyst. Dou maistre Wyncharde of Wynchestre broyled in saincte Georges felde beyonde Sothwarke one Gyles a Joyner with one of the quenes seruauntes and a payntter before fyue a clocke in the morninge/ leaste the comen people shuld haue hindred youre

lewde

sepde legerdemayne by theyr last confes-
sions And you blodye Bishop boner dyd
murther a godlye yonge manne in Newe-
gate onlye for reading the Bible in Paur
les / whose lyfe was well knowen to be
vnrebukeable a monge menne / besides
youre tyrannouse handelinge of other
for the same / not withstandinge the kyn-
ges auctorite . You two blinde Babilon
braggers with youre oyled adherentes
made Alexandre Seton a notable lerned
manne most miserably to recant for youre
false fre will / Willyam Tolwyn for your
holy water making / Thomas Secon for
your images / youre chastite / & your satis-
factiõs / Robert Wisdom for your sauntes
veneracion / youre ceremonies / & the Po-
pes olde religion / with soche other.

Yet was not youre frettinge furye all
qualified thus / but styll ye raged in your
former frenesye not vnlike Pharaoes fer
ce knyghtes / and ones againe ye bewyt-
ched the parlement howse / prouokynge
them most pestilentlye to depriue the cõ-
mon people all together of the Bible rea
dyng. Onlye was it than admitted to .iij.
degrees of menne / to gentyll menne mer
chandes / and Prestes / all artyficers and
menne of the common sort clerelye sclu-
ded / as though God were partyall / not
willinge his lawes / preceptes / and swe-
te promyses to be knowē to poore menne

to

to they⁊ soules saluacyon. But false and craftye are ye in youre feates worchynge/ ye thought at layser to take it from them also/ might ye ones come agayne to your full swaye.

These be the good workes that ye boast so sore/ which iustifye you before youre God the Pope ex opere operato. These are dedes of supererogacyon/ wherwith ye scoure youre fyerye purgatorye so oft as it pleaseth you. These are the merytes of youre satysfaccyon wherby ye get heauen whan God is not at home.

Oh abhominable theues and shamelesse murtherers. If he be called a manqueller which sleeth the bodye/ moche rather he which sleeth both bodye and soule/ as youre generacion doth cõmonlye. All the worlde in a maner derydeth youre doynges/ and lawgheth to scorne your vnprudent practyses. Christ neuer contemned the poore/ but blessed them aboue all sortes of people. Math. v. Luke. vi. Not onlye opened he his Gospell to the poore in his own persone/ but also appoynted the purest sort of menne to declare it vnto the poore after his departure/ indiuinge them most largelye with his sprete from aboue Mathew. xxviij. Marke. xvi. Luke. xxiiij. Johan. xv. Actu. ij. He chose the weake to confounde the stronge/ & the poore to deface the proude presumptuouse. i. Cor. i.

by his preachynge to the poore as by a
most manifest signe/ declared he as a sa-
uer & redemer his cõmynge in the flesshe/
Matth. xi. Esa. lxi.

Neuer sent he soche lozdelye lubbers
and glozious glottons to syt in consisto-
ryes/ counsels/ and sessyons to the vttre
destruccyon of soche as belene faythfull-
ly in him. And therfoze it is easye to per-
seyue whose seruauntes ye are/ Hie. xxiij.
Ye call euermoze vpon the earthly gouer
nours/ as ded Symon Magus your pre-
decessour vpon the Emperour Nero/ to
slee the Gospels preachers/ els will not
theyr kyngdome endure (ye saye) Christ
willed none to be brought to his fayth by
compulsion. Nether vsed the Apostles to
enforce anye manne ther vnto. It is not
oure maner (sayth sayncte James the mo-
re vnto Hermogenes) to cause anye man-
ne to take oure beleue vnlesse he be wyl-
lynge. And you lyke Tyrauntes moze
cruell then the Turke constrayne menne
to professe youre false fayth by dyuerse
kyndes of deathe.

Non leaue ye vnuexed and vntroubled
No/ not so moch as the poore mynstrels
and players of interludes/ but ye are bo-
ynge with them. So long as they played
lyes and sauge bawdye songes/ blaspheme
inge God and corruptinge mẽnes con-
sciẽces/ neuer blamed them/ but were he-

herye well contented. But seing they per-
suaded the people to worship their lordes
God a right according to his holye la-
wes and not yours/and to acknowledge
Jesus Christ for their onlye redemer and
sauer without your lowsye legerdemay-
nes / ye neuer were pleased with them/
whan they tell you as the truthe is/ that
youre Romishe father hath played the
cruell Antichrist / and you his false pro-
phetes in holdinge the Christen multi-
tude so manye hondreth years in soche
damnable darknesse of spirite without
repentaunce / ye take it impatiently re-
tininge they: destruccion for it.

Neuer repent ye your manyfolde mis-
cheues be they neuer so manifest/but are
alwayes redye with all inginys possyble
to fall to them agayne. Ye are not asha-
med that ye haue a fore tyme depryued
the people of all godlye knowledge by
withholdinge frō thē the scriptures: But
with toth and nayle ye labour it a freshe
with all craftye cloyninges / to make the
both blynde and ignorannt / as I haue
proued here a fore / I thynke the deuyls
in hell are not of a more peruerse mynde
nor seaketh more wayes to the soules de-
structiō / than you. Neither will you entre
into the kyngedome of Christ by a true
repentaunce & fayth in his holye promi-
ses / nor yet suffre anye other that wold

be

vs gladlye do it. But rather on euery syde ye stoppe vp the hygh wayes therunto/least they shuld beleue and so receyue saluacyon.

Nothynge plesaunt is it vnto youre lordely eares/ to heare that we are iustifyed by Christes onlye deseruinges. Nether do ye thynke it greatlye to youre aduauntage/ that we without youre lowsye beggerye shuld be saued in this blood shedynge. Slaunderously report ye the instructours of our tyme both to preache and to wryte agaynst good workes not for anye deuocyon that you haue to do them/specially yf the scripture hath commaūded them. But to haue soche wycked workes fulfylled as youre fylthye father and you haue cōmaunded for youre own pryuate profight and lucre/ye playe Pharao/ Cayphas/ Nero/ Traianus/ with all tyrauntes partes besydes. The fayth which is lyuelye and of value before God can nomore be without good workes/ than the clere sunne apering can be without brightnesse or the burnyng fyer without his naturall heate.

That fayth which aryseth of the Gospell preachynge/bryngeth forth the workes of the Gospell which are the wholsome frutes of the spirite/as loue/ gladnesse/peace/patience/gentylnesse/ goodnesse/ longe sufferynge/ faythfulnesse/ meke-

kenesse/chastite/temperaunce/with so the other lyke. Galat. v. These good workes haue not you to be iustifyed by as we se in youre daylye lyuynge. These be not they therfore that ye take for the good workes of mans iustificatiō. I wote/the good workes that ye haue called vpon a fore tyme/were the goynge to pardons/ the sekynge to ymages/the prayinge to dead sayncte/ the takynge of holye water/the hearinge of Mattens and Masse without vnderstāding/the wearing of bedes/the offeringe of candels/the bearynge of palmes and asshes/the ydell bestowynge of youre holye dayes/the commynge to confessyon/the creppyng to the crosse/the payenge to the Paschall/the fastynge of sayncte vigils/the prayenge for all Christen soules/the buyldynge of monasteryes & chaunteryes/the charmynge of churches and chalyces/with a thousande superstityons more/for youre commodyte and aduauntage.

The good workes that we beholde in youre daylye conuersacyon/for all youre bolde braggos of good workes/are but the fylthye frutes of the flesshe as sayncte Paule doth call them/for we se nothynge in you but hawtinesse/vayneglorie/couetousnesse/pryde/hatred/malice/manslaughter/banketinges/glotonye/dronkenesse/slowthe/sedicyon/ydolatrye/ wytchecrafte/fornicacyon/lechere/lew-

deneſſe / beſydes youre fylthye feates in the darke whan women are not redye at hande. What ye apere in the ſyght of them which haue no godlye vnderſtandynge / I can not well tell you. But well I wote that ye ſeme vnto vs with youre iuſtifyeng workes verye peſtilent ydols / as zacharias ſayth ye are. Zacha. xi. God requireth mercye of his true beleuers / and nether youre vnſauerye ſacrifices nor yet youre ſayut feble ceremonies / Oſee. vi. Math. ix. Gal. iiij.

Though we do affirme with ſaynct Ja mes / that fayth to be ydell / dead / and voyde which occupyeth not good workes ſoche as the Goſpell preſcribeth / yet graūt we not thoſe good workes to be anye part of oure iuſtificacyon before God / conſyderynge that to reſte alone in Chriſtes good deſeruynges which are ours onlye by fayth. Not for oure owne ryghtuouſe workes (ſayth ſaynct Paul) are we ſaued / but by the mercye of God through Jeſus Chriſt / Titum. iij. None other is oure vniuerſall ryghtuouſneſſe before God / (ſayth the Prophete) than is a filthye clothe ſtayned with a womannes floures. Eſa. lxiiij. Semynge it is that we become new mēne / Eph. iiij. that we behaue oure ſelues as the miniſters of God / that we walke in a new Chriſtē lyfe after the Goſpell. i. Theſſ. ij. that oure lyght apere

afore men to the glorie of God/ Math. v. and that we serue no more synne frō hence forth. Rom. vi. but that oure daylye cōuersacyon be in heauen. Philip. iij.

Yet whan we haue done all this by the gracious gyft of God/ we maye not therbnto ascribe anye part of oure iustificatyon with the Pharise / Luke. xviij. but saye with the poore publicane / God be mercyfull vnto me / I am trulye an vnprofytable seruaunt / I haue not done so moche as my dewtye/ Luc. xvij. I am not able to thynke a good thought of myselfe moche lesse thā to do a good worke to my iustificacyon. ij. Cor. iij. Thus do we not condempne good workes/ as you lyke false lyars report vs / but we allowe them most bygghlye / as they aryse of the Gospell and not of youre beggerly traditiōs and so teache we them in theyr ryght kynde. Though youre forefathers in all ages sens theyr begynnynge hath murmured agaynst the verite/ yet raged they neuer so vnreasonable as you do/ nether sought they so cruell kyndes of death for the seruauntes of God.

What the cause shuld be of this youre frantyk furye / it is easye to coniecture/ youre water is seane now a dayes/ youre sycknesse is knowē / and youre longinge perceyued. Whe se now what ye are both within and without. It hath pleased oure eter-

eternall God in this latter tyme / by his despysed disciples to manifest the great Antichryst to the vniuersall worlde / of whom your Pope is the head and you his malignaunt members. No longer are ye lyke with youre abhominacyons to syt in the holye place / in the temple of God / in the secrete consciences of menne. Matthew. xxiiij. i. Corinth. iij. ij. Thessa. ij. But as vnlawfull byars and sellars / robbers and theues / ydolaters and murtherers / to be dryuen out with whyppes / Johan. ij. Luc. xix. Mar. xi. Math. xxi. This is the onlye cause of youre blusteryng and blowynge / youre roaringe and ragynge / youre imprisonynge and burnynge of the seyd godlye ministers / be they wryters or preachers / players or syngers.

Neuer the lesse youre terrible turmoylyng yet taketh the verite effecte in them whom God hath appoynted. My worde (sayth the Lorde) shall not turne agayne voyde / but accomplysshe my mynde and prosperе in them whom I sent it vnto. Esa. lv. Against your selues worke ye in your daylye doynges / yet perceyue ye it not. In the sharpshedynge of ryghtuouse blood / or burninge whether ye will / haue those thynges bene opened / whom ye haue most coueted to be hydde from all knowledge. As youre pardōs and purges

tory e to be of none effect / your pilgrymages and other peltryes to be of no value. An other thynge there is that ye set most by / which must awaye also / though it cost blood in habundaūce as I thynke it will. And that is your abhominable masse / by so manye pestilent Popes diuised / which were both peruerters & poysoners / sorcerers & stynkynge Sodomites. By that is the glorious supper of the Lorde (which was his diuine institucyon) most blasphemously blemysched & brought cleane out of knowlege in the Christen churche.

For a cōtynuall remēbraunce of Christes death in his congregacyon was that heauenlye supper fyrst ordeyned / and for a vniuersall thākes geuynge for the most frutefull benefyght of the same. In that sacred supper are the mutuall members of Christes mystical bodye there gathered / perfyghtlye knyt togyther to theyr head with the Joyntes of fayth and synnowes of loue / where as it is truely ministred. In youre Popishe Masse was neuer yet soche godlye order. Nether is the Lordes death to vnderstandyng preached / nor yet his bodye and blood frutefullye therein receyued. Nether are the hearers therof persuaded to contynuall thankes geuynge / nor yet Christenlye exhorted to a mutuall loue and concorde. But of the deuowtest that cometh to

that

that maſſe of yours one diſdayneth an other/one hateth an other/ one troubleth an other/one robbeth an other/one goeth to lawe with an other/ one defyleth an others wyfe/yea ſomtyme/one ſleyth an other / beſydes the abhominable ſorce-ryes/ſacryleges/ſuperſticyons/and ydolatryes which are therin daylye com-mytted.

For therin ye offre to be worſhypped of the people/a ſigne for a ſauer/and that hath bene made by a ſynnefull mannys handes for oure eternall lyuynge God. Thus yow moſt execrable Antichriſtes haue brought them from the true wor-ſhyppynge of God/to the worſhyppinge of breade and wyne / two falſe Goddes/ (as they are vſed) of youre ſtomyche fa-thers appoyntynge. Neuer commaunded Chriſt his wordes to be preached to brea-de and to wyne which are but dead thyn-ges / but to ſoche people as had fayth to beleue them and to folowe them. He bad-de the faythfull receyuers of his holye ſupper to take the breade and to eate it/ but neuer to knele to it and to worſhip it. That odyouſe obſeruacyon was added therunto by your Pope ſens ſathan was ſet at large after his thouſande yeares im-preſonment/ Apocalyp.xx. Not without the perpetuall curſe of God/ Deuter.xij. Apocalyp.xxij.

The eternall testament of God wherin Christ is contayned both realiye and substantiallye / ye neuer holde vp to be worshipped / though ye fatche from thens the wordes that ye occupie / for that were nothinge for youre cõmodite. Most commonlye is that office done by an vnlerned luske / a blinde bussarde / an assehead / an ydiote / an whoremonger / a dronkarde / a bellygod / a traytour / a Sodomite / a Tyraunte / an vnfaythfull Papist / and the most knaue in a towne. Yea / somtyme frõ the vometyng of his vndegested supper / or els from the fylthye occupyenge of an harlot / he cometh straycht to the aultre to do it / yet must it be thought a sacrifice of no lesse value and strength / than that Christ himselfe offred vpon the crosse. And he that will not so beleue it / shall be burned for an heretique.

Oh abhominable scorners and theues / which practyse nothynge els but the vttre destruccyon of soule. If anye thynge vnder the heauens hath nede of reformacyon / lett them thynke this to be one which myndeth anye godlynesse / for neuer ded cruell Pharao holde the people of Israel in so wicked a captiunte / as doth this superstitiouse sort of ydell Sodomites the most derelye redemed heritage of the Lorde. If they be no spirituall theues [sowle murtherers / heretiques / scysmatiques /

ques/churche robbers/rebelles/ and tray
tours to God & to manne/ wher are anye
to be loked for in all the world. An other
thynge yet there is which causeth me so-
re to lament / the incõueniences there v-
pon cõsidered. And that is this Although
the scriptures/cronicles/canons/constitu-
cions / counsels / and pryuate hystoryes
with youre manifest actes in oure tyme/
doth declare youre forefathers / and you
soche heretiques/ theues/ and traytours
to the Christen commen welthes as hath
not bene vpon the aerth but you/ yet are
ye styll taken into the preuye counsels
both of Emprour and Kynge.

But what a plage it is or miserable yo-
ke to that Christen realme where as you
beare the swynge/ I thynke it truly vn-
speakable though it be not seane. Oh eter
nall father for thy infinite mercies sake/
graciously graunt thy moste faythfull
seruaunt kynge Henry of Englande our
most worthye soueraine lorde and gouer-
nour vnder the/clerely to cast out of his
preuye counsell house these lecherouse lo-
custes of Egypte and daylye spoylers
of Sodome and Gomor/the Popes cruel
catell tokened with his owne propre mar
ke / to the vniuersall helthe of his peo-
ple/as thou hast now constitute him an
whole complete kynge and the fyrst sence
the conquest. For neuer shall ye haue of
them/

them / but dysseyptfull worthelessnesse and hollowe hacted gentylnesse. And not onlye that (good lorde) but also to depryue them of there vsurped auctoryte and power restorynge agayn: therunto his temporall magistrates whom their prouide Pope hath hytherto most tyrannously therof depryued.

Finallye to take from them their inordinate pompe and ryches and more godlye to bestowe them / that is to saye / to the ayde of his powerte and mayntenaūce of his common welthe. As for an example the noble Germanyes hath gracyously done before him / makinge of their monasteryes / nonnes / couētes and freyers houses / scoles of Christen lernynge / hospitalles for sycke people / and conuenient dwellinge places for the impotēt / poore / and aged. Reseruinge the rest of the landes and goodes to the mayntenaunce of theyr cytees and contrees / which godlye distribucion is moche cōmended all Christendome ouer where as it is throughlye knowen. Not vnknowen is it to these pompouse prelates / that whan those landes and goodes were fyrst delyuered vnto theyr predecessoures / it was not to the intent that they shuld become possessours or lordes of them / but faythfull dysposars to the vse of the weake and nedye / that Christ myght so be harbored / norry-

shed /

thed/couered/fedde/and visited in his diſ-
ſeaſed members / as will be requyred at
the latter daye.

But whō haue you harboured (ye beaſt
lye bellygoddes) whom haue you viſyted
and fedde ſens ye haue becomen of ſowle
preachers mytred modye ydols? Not
the ſore and ſycke/the impotēt and lame/
the fatherleſſe and motherleſſe/ nor hym
that hath bene decayed by yll chaunces/
or throwne in ſtronge preſon for the ve-
ryte. No/ but great lordes and ladyes ler-
ned menne and ſtowte lawers / gentyl-
menne/great doctours/and ſoche as hath
fat benefices/with a bende of bolde brag-
gers or blaſphemouſe ſwearers abought
ye/to wayte vpon youre tables/ to holde
vp your tayles in the ſtrete/to kepe your
houndes and horſes/ and to conueye you
in the darke a pece for youre pleaſur.
And this do ye for two ſpecyall cauſes/
one is this/ for ſo moche as youre ſelues
are becomen great lordes/ ye muſt nedes
haue lordelye companyons ſomwhat lyk
youre ſelues.

Peter/James/& Johan/with the other
diſciples of Chriſt (whoſe ſucceſſyon ye
boaſt your ſelues to be) were now no me-
te felyſhyp for you. Neuer were they yet
in ſoch hygh auctorite as you be in now.
Nether had they here anye ſoche preheē-
mynence of prelacye as to be called my
lorde

lorde byshop / my lorde deane / maistre doctour / or maistre persone with cappe and knee. It were harde to make the beleue (were they now alyue) that yow in your mytred magestees shuld be therfolowers. Rather wolde they iudge yow to be the successours of Cayphas and Annas persecutynge than that pooze churche of beleuers (as yow do now) which they had gathered in the holye gost. Acto. iiij. Another cause is this. Your spirituall monarchye is a worldly dominyō / and must therfor be defended by worldlye thynges. As by ryches / fauour / freyndshypp / mannys wysdome / auctorite / and power / with the materyall swerde also as nede shall requyre yt.

After a farre other sort defended the apostles the spirituall kyngedome of Christ. Ther armour was / ryghtousnesse / poueрte / pacience / meknesse / tribulation / contempt of the worlde / and contynuall sufferinge of wronges. Ther stronge shylde was faythe / and ther swerde the worde of god. Eph. vi. with the gospell preachinge droue they downe all soche superstitions / as yow by your lordeshippes haue raysed vp ageyne in the glorious churche of Antichrist. The kyngedome that christ forsoke. Joan. vi. and the lordeshipp that he so strayghtly forbadde ye. Luce. xxij. haue you receyued of the deuyll / with

that

that ambicyouse regne of couetousnesse that he left behinde him vpon the hygh mountayne. Mat. iiij. I thynke not the cō tracte but you sturdye struggelers will somwhat starkle at this my homelye writing/yet shall not that make me to leaue of/cōsidering that Christ hath promysed. Luce. xix. that though we shuld holde our peace & neyther write nor speake against you in these lattre dayes/so hydinge his talent vndre the grounde/ yet wolde the domme stones do it against youre ydolatrouse generation.

In dayue therfor haue ye made it deathe to impugne your myscheues. Trulye we can no otherwise chose but in the power of that spyrete which he hath geuē vs boldelye to replie against your filthye father Anticrist and yow/ though ye shuld ther vpon make a thowsande deathes more. And I dout not doubt it but in processe of tyme we shall in the same spyrete & worde clerelye ouerthrowe that fleshlie churche of his/so that there shall nomore therof apere / than now doth of the carnall synagoge of the Jewes. The more cruell actes ye make against vs/the more ernestlye we and will be/tyll we haue weded ye whollye out of the lordes vyneyarde.

Your holye bretherne and systerne the monkes/ fryers/ chanons/ and nonnes/ with your hermites/pylgrimes/ & perdo-

ners

neers be gone forth afore yow/thynke not but your selues shall folowe with your myters/shaue crownes/ and longe typetes arysyng out of the same soyle For sir me that ryall cyte was the oryggynall mother to ye both.

Nomore are yow in your proude paynted religyō of the heauēlye fathers plantinge/than were they in ther Idell Ipocresie. And therfor ye must vp by the rootes with your pompouse palaces/proude prebendes / chapels/ & chaunteryes. The gret sale of your merytes & holye whorysshe workes shall not be able to vpholde yow. As the lorde hath geuen it to owr most worthy kinge by the strēgthe of hys worde to destroye that rauke rable of sir mystes so will he graunt him to subdue you also the cruell captaynes and shorne sorcerers of that sodomytycall kyngedome as yet left behynde/to make perfyght the worke that he hath begon / that ye do not hereafter so wyckedlye abuse hys successiō/as ye haue afore tyme his most noble progenytours. I faythfullye beleue yt/that both Achitofel & Haman shall haue ther iust plages/ere his grace geue place vnto nature/as all kynne must dye. ℣. Reg. xviij. Hester. viij.

If it should be otherwise (as the lorde forbydde) both prince Edwarde and the whole realm beside should be in most depe

daunger. For though ye playe now dyogenes flyes and whysper pleasauntlye in the eare/ yet will ye hysse cruelly lyke serpẽtes throwinge forthe your venim whã ye shall se your tyme/ accordinge to your subtyle and ingentyll nature. Though the mermaydes songe be swete/ yet ys yt full of poyson (as are also your honyed rhetoryckes) and leadeth them vnto deathe which geueth them therof the hearinge. Neuer is Gnato vnredie with his fayre flatterynge feates/ to bringe his false matters to passe where as he fyndeth ytchynge eares. Were it not for fayre speche in hypocresye/ Sathan shuld neuer appere the glorysouse angell of lyght/ to the daylye performaunce of all hys mastryes of myschefe. What ruynouse decayes hath chaunced to all Christen regions and ther rulers for geuynge swyfte credyte to the flerynge flatteries of your babylonishe brode/ yt were verye moche to write. It shall be therfor necessarie for our most worthye Kynge/ to loke vpon yow in tyme/ & both to denynyshe your auctoryte and ryches leaste ye here after put all his godlye enterpryses in hasarde For nothynge els can ye do of your spirituall nature but worke dayly myscheues As well maye ye be spared in the cõmon welthe/ as maye kytes/ crowes/ & bussardes/ polcattes/ wesels/ and rattes/ otters

wolues

wolues and foxes/ bodye lyce/ fleas/ and
flesshe flyes/ with other deuowrynge and
noyful vermyne. For as vnprofitable are
ye vnto it as they/ and as lytle haue ye of
the worde of God to vpholde you in tho-
se vayne offyces of papistrye as they.

This vnconmodiouse conmodite hath
Englande had of you alwayes whan ye
haue bene of the kinges preuye counsell/
and I thynke hath now at this present
houre. That whan so euer any godlye en-
terprise is there in doyng/ be it neuer so
preuylye handeled/ yet shall the Popi-
she prelates of Italie/ Spayne/ Fraūce/
Flaūders and Scotlande haue sure kno-
wledge therof by youre secrete messen-
gers/ and you agayne theyr craftye com-
passynges to deface it yf it maye be. Ne-
ther shall those realmes contūme longe
after without warre/ specially yf an er-
nest reformacion of youre shamefull abu-
ses be sought there. And neuer shall the
originall grounde of that warre be kno-
wen/ but other causes shall be layde to co-
lour it with/ as that the kynge seketh his
ryght/ his princelye honour/ the maynte-
naunce of his tytles/ or the realmes comm-
mon welthe/ beynge nothynge lesse in
the ende/ but anvpholdynge of you in
youre myscheues.

So longe as you shall beare rule in the
Parlament house/ the Gospell shall be

kepte

herde bodde and Christ persecuted in his
faythfull membere. So that no godlye
actes shall come out from them to the
glorie of God and Christes comanon wel-
the/but you shall so sawce thē with your
Romishe sorceryes / that they shall at all
tymes be redye to serue youre turne. Al-
though the kynges maiestie hath permyt-
ted vs the scriptures/yet must the true mi
nisters therof at youre most cruell ap-
poyntmente eyther suffee most tyrannouse
death/or els with mouthe openlye denye
Christes verite which is moche worse
than the death. For where as he which
manfullye suffreth / declareth himsel-
fe an able wytnesse, of the Lorde / he that
cowardlye recanteth sheweth himselfe
to be but a faynt harted hypocrite / thro-
wyng himselfe wholye vnder Antichri-
stes yoke againe. Thus geue ye strength
to his lawes and norysshe vp his kynge-
dome/ whom ye saye with youre lyppes
that ye haue refused/youre pestilent Po-
pe of Rome.

Ye playe altogether lyck scorner vnder
the fygure of Ironia. That ye saye ye ha-
te ye loue / that ye saye ye loue ye hate.
Lett all faythfull menne be ware of soche
double dayes dremers and hollowe har-
ted trayters / and thynke where as they
beare the vewle / nothynge shall come
rightlye forewarde neither in faythe nor

tenion welth. Neuer fynde these tyrannes of Sodome anye place to repentaunce for theyr contynuall murtheringe of Christ in his faithfull members/ but more and more they synne against knowledge blasphemynge the holye ghost/ to bringe vpon themselues the more swyft damnacyon. And as concernynge theyr practises alwayes are they at this craftye point with them/ to folowe theyr mynde outwardlye for the tyme/ for of all mēne lyuynge they are euer the most subtyle obseruers of tyme.

But be sure of this ones/ that what countenaunces so euer they shewe before them with lowlye lewtynge and duckynge downe to the grounde/ yet leaue they all that waye which maketh most to their vpholdynge in the bayne glorious and ydell regne of Antichrist/ whether it be with the Frenche Kynge/ the Turke/ or the Emperour. As now at this present tyme/ speake they neuer so fayre/ looke they neuer so demure/ shewe they neuer so wyse policeyes/ or prouyde they neuer so warelye for the Kynges hoost in bakynge/ bruynge/ brewynge/ grindynge/ seasonynge/ saltinge/ sowsynge/ and sethynge/ yet hath the Frenche kynge their inwarde hartes for the great good will he beareth to theyr stomyshe father. Yea/ although the Kynges grace and the Emperours

prelates (whatesoe be now toyneliye ioyned
frendes (paraduenture not without theyr
procurement also for an other purpose of
theyrs / as to stoppe a generall counsell
wherin they doubt theyr vttre fall) yet
shal they not longe so contynue / yf they
by anye other false polecye maye altre
it / as I hope it shall neuer lye in theyr
wycked power to do it.

These haue bene alwayes theyr com-
mon practyses / as they haue seane theyr
matters in daunger. And therfore they
are now least of all to be trusted / consyde-
ryng that at this present they are in most
daunger of all. If this generall warre set
them not vp agayne / they are neuer lyke
to go forwarde. And therfore hardelye
they worke now a tawnte for the vphol-
dinge of theyr kyngedome / take heade to
theyr handes who shall / yea and paraun-
ture to some of theyr fete yf God be theyr
good lorde. What other workes can co-
me from the deuyls worckinge tolcs / than
cometh from the handes of his owne ma-
lingnaunt myschefe: who can denye the-
se Byschoppes and Prestes to be the in-
strumentes of sathan / vnderstandynge
the scriptures and beholdynge theyr day-
lye doynges: Onlye persecute they sim-
ple menne vnto death for beleuynge in
Christ / and neuer for the great abhomina
tions of ydolatrye and superstycyon.

Onlye are they great enemyes to ma-
ryage which is holye / and neuer to the
fulfillynge Sodomme trye that is dayly
vsed amonge them. Also / of that they haue
set vp an ydoll amonge themselues / cal-
linge it holye virgynite and the vowed
chastite of prestes. Yea / they haue so be-
wytched the parlement house / that it
must be honoured of all Englande vnder
payne of death / though it be the most fyl-
thye feute of hell that euer yet yssued
from them. Thynke ye there can be a
greater plage to a Christen realme / than
to haue soche goostlye fathers of the lyn
ges priuye counsell? If wyse menne do
iudge it anye other than a iust plage for
oure synne / and a yoke layed vpon vs for
oure vnreuerent receyuing of that hea-
uenlye treasure the eternall testament of
Christ / to haue soche hypocrites / theues /
& trayters to regne ouer vs / trulye they
iudge not a ryght.

If we wolde ernestlye therfore repent
oure former lyuynge / and vnfaynedlye
turne vnto oure euer liuing God / as we
finde in that testament / I wolde not
doubt yt to Jeopardе both my bodye
and soule / that we shuld in short space
be delyuered of this stomysshe wermyne
cryinge out of the bottomlesse pyt / Apo-
calyp. xi. which eateth vp all that is gree-
ne vpon earth or that hath taken anye

strengthe

strengthe of the lyuynge worde of the
lorde, for the hart of a kyng is alwayes
in the handes of God, and at his pleasu-
re he maye euermore turne it. Pron. xxi.
Take me not here that Ecclesiastes sayes,
Bysshoppes or preestes that is godlye, do-
ynge those holye offices that the scriptu-
re hath commaunded them, as preachyng
the Gospell, prouidinge for the poore,
and ministringe the sacramentes ryghte.
But against those bloodye bochers that
murther the Gods people, and make bay-
lye hauocke of Christes congregacyon, to
mayntayne the Jewes ceremonyes and
the Pagaues superstitions in the Chri-
sten churche.

Those are not Bysshoppes but bytche
pes, tyrauntes, tormentours, termagau-
tes, and the deuyls slaughter weenes.
Christ left no suche disciples behynde
him to syt with cruell Caiphas at the ses-
sions vpon lyfe and deathe of his inno-
cent members. But suche as in poueite
preached the Gospell, rebukyng the wyc-
ked worlde for ydolatrye, hipocrisie, and
false doctrine called synne, righteousnes-
se, and iudgement (vi. the. xvi. Chapter of
Johan.) Episcopus is as muche to saye as
a superintendent or ouerseer, whose
office was in the primatiue Churche
precepts to instruct the multitude in the
wayes of God, and to se that they were

but boastlye ignorauntin the holye scrip-
tures as the most part of them are now a
dayes. Presbyter is as moche to saye as a
seniour or elder/whose office was also to
godlye doctrine and examples of liuyng
to gyde the Christen congregacyon/ and
to suffre no maner of superstycyon of Je-
rye nor Gentyle to regne amonge them.
And these two offyces were all one in
those dayes/ and commonlye executed of
one seuerall persone.

They which than were appoynted to
these spirituall offyces ded nothynge els
but onlye preache and teache the Gospell
hauynge assystent vnto them other in-
feryour offycers called Deakons to mynis-
tre the Sacramentes than vsed/ and to
prouyde for the poore/ the dyseased/ and
aged/ dicto. vi. Christ sent not me forth
(sayth sayncte Paule) to baptyse/ but to
preache the Gospell or glad tydynges of
saluacyon in his death and resurrecyon/
i. Corinth. i. Roma. iiij. No godlye manne
can despyse these offyces/ neither yet con-
demne those that trulye execute them.
Not onlye are they worthy to haue a com
petent lyuynge. i. Corinth. ix. but also
double honour after the doctrine of saincte
Paule. i. Timoth. v. But from inordinate
excesse of ryches ought they of all menne
to be sequestred/ consyderynge that the

most

moste wycked nature of Mammon is al-
wayes to corrupt/ yea/ the verye elect yf
God were not the more mercyfull. And
that caused Christ once sauer to saye vn-
to his Apostles / Ye can not serue God
and Mammon. Matth. vi. which myght
be an admonicyon to our lordelye Bis-
shoppes whan they be in theyr worldlye
pompe that they are not Gods seruaun-
tes/ beleued they his sayenges as they do
nothynge lesse.

I can not thynke that anye Christen
Bysshop or Preest will be offended with
ought that I haue wrytten here / but ra-
ther preferre it to their power/ seynge it
maketh nothinge agaynst them/ seknynge
Gods glorie and not their owne. And as
for the Romishe Popes vhols/ the better
it will be iudged of all Christen beleuers
yf they do spatle against it. My cōscience
doth geue me that I haue herein folowed
the exaumple of Christ. For lyke as he la-
boured by his daylye preachyng to deface
the great opinyon that the people had of
the Pharisees and false Bysshoppes/ and
to place Johā Baptist and Peter in their
romes/ Matthew. xi. Luk. x. So do I he-
re to my simple power that the Popes/
Prestes and Prelates shuld no longer oc-
cupye the consciens of menne with theyr
beggerlye dead baggage aboue the eter-

nall God and his liuyng worde. ¶. Thes-
salo. ij. Daniel. xi. The which in the yeir
of his onlye verite / I desyre that lorde of
his bottomlesse mercye and for his sonne
Jesus sake / shortlye to performe to the
iust expectacyon of the elect flocke. Fy-
nallye with hart I desyre / that those ene-
myes of the truthe be no longer greuen
ouer of God and so left to themselues /
but that they maye fynde some iust waye
to repentaunce / and so from henceforth
to mayntayne the pure lawes of Christ /
as they haue in tymes past the most fyl-
thye tradicyons of Antichrist.

So be it.

¶ Wrytten from Basyle a cyte of the
Heluecianes by me henrye Stalbrydge
in the yeare from Christes incarna-
cyon. M. D. XLIII. and the
fyrst daye of August.

An Apendyce Joyned to the foresayd Epistle.

SEe it knowen vnto yow braggynge Wynchestre / that the daye after I had fynyshed my Epistle / there came vnto my handes an answere of youre makynge agaynst the lyberall huntynge of youre tyranysshe father the sore of all falshede / wherin ye shewe youre selfe nether lerned nor yet wyse. In dede ye apere there a verye shameleesse gentylmanne. For where as nether scriptures / nor good naturall reasons will serue you / ye fall to playne scoldynge lyke an whore of the stewes. Ye stampe and ye stare / ye face / fret / and fare / as it were great Herode of Babylon. Nothynge els fynde we in youre worckynge but boysterouse boastes / bragges / and brawlynges / lordelye chestes / rebukynges / and tyrannycall threttenynges / all after the fashyon of youre cruell kyngedome. They that were blynde afore are lyke to be so styll for aught they shall lerne of you. It is not youre office to make them to se / but to kepe them ignorannt styll / you Bysshoppes can not chose but shewe yourselues styll as ye be / euen the naturall lourynge chyldren of youre father.

In no wyse maye ye suffre it / that be in his ryght colours be reuelated to the worlde /

nall God and his liuyng worde. ij. Thessalo. ij. Daniel. xj. The which in the zele of his onlye verite / I desyre that worde of his bottounlesse mercye and for his soune Jesus sake / shortlye to performe to the iust expectacyon of the elect flocke. Fynallye with hart I desyre / that those enemyes of the truthe be no longer geuen ouer of God and so left to themselues / but that they maye fynde some iust wayes to repentaunce / and so from henceforth to maynteyne the pure lawes of Christ / as they haue vntymes past the most sylthye tradicyons of Antichrist.

So be it.

☞ Wrytten from Basyle a cyte of the Helueciaues by me Henrye Stalbrydge in the yeare from Christes incarnacyon. M. D. XLIIII. and the fyrst daye of August.

¶ An appendyce Joyned to the forsayd Epistle.

BE it knowen vnto youe braggynge Wynchestre / that the daye after I had fynyshed my Epistle / there came vnto my handes an answere of youre makynge agaynst the Lyberall huntynge of youre sygnyfyer father the sone of all falshede / wherin ye shewe youre selfe nether lerned nor yet wyse. In dede ye apere there a verye shameleese gentylmanne. For where as nether scriptures / nor good naturall reasons will serue you / ye fall to playne scoldynge lyke an whore of the stewes. Ye stampe and ye stare / ye face / fret / and fare / as it were great Herowth of Babylon. Nothynge els fynde we in youre writynge but boysterouse boastes / bragges / and brawlynges / lordelye checkes / rebukynges / and tyrannyeall thretenynges / all after the fashyon of youre cruell kyngedome. They that were blynde afore are lyke to be so styll for aught they shall lerne of you. It is not youre office to make them to se / but to kepe them ignorannt styll / you Bysshoppes can not chose but shewe yourselues styll as ye be / euen the naturall louynge chyldren of youre father.

But no wyse maye ye suffre it / that he in his ryght colours be reuelated to the worlde /

wouldе/leaſt you riſynge out of his right
ſyde be throwne from youre vayne glori-
ouſe dignytees with him. Moche rather
had ye that all Princes powers were no-
thynge / than the actes of that father of
youres ſhulde vtterlye come to nought.
But ſeyng ye haue take ſo great payues
to defende his holye quarell/ I maruayle
what the cauſe ſhuld be that ye putt it not
forth in prent that youre trayterouſe bre-
therne alſo might be confirmed in their ob-
ſtinate errours by the ſame. Yf you will
not ſhewe the cauſe whye/ tha I ſhal take
the paynes to do it for you. Ye haue cōſy-
dered with youre ſelfe/ & with other youre
craftie counſelleres/ that yf ye ſhuld ſo put
forthe that worke of youres / ye myght
chaunce to apere to ſome eyes in cōdemp-
ninge this bonte to allowe in your holye
father hys ſuppreſſed auctorite afreſhe.
Take hede what ye do in anye wyſe / for
the world is not now as it hath bene.

Agayne yf ye ſhuld haue lett it paſſe
vntouched / ye ſhuld eyther haue ſhewed
your ſelfe a ſtarke cowarde / or elſ haue
condemned vtterlye the. vi. wicked arti-
cles of youre owne deuyſynge for Anti-
chriſtes Idell and blaſphemouſe wares.
In dede ye were brought to a narrowe
poynt both wayes / and feine yet ſcant an
honeſt cōueyar in the acte of Mome boun
grete. Wel/ to kepe your ſelfe vpryght / ye

haue

haue wrytten agaynst this hereter. And ye thynke ye haue gested him out of countenaunce thoughe ye haue done nothynge els for want of matters to youre mynde. As ye ded Alexandre Seton and other more/ to whom in cõpaeyson ye were wedged a berye blinde asse in the lernynge of God/ but that auctoryte (they saye) maketh fooles bolde. But my lorde my lorde/ yf ye thynke Wraghton thus ouerthrowne or yet dasched out of cõtenaunce/ ye are sore deceyued. Dauid will ones agayne laye hande vpõ his slynge. They be not your lordelye lokes that shal cause hym to shrynke in so iust a quarell of his Lorde Jesus Christ.

I suppose your dilerned legerdemaynes will encorage him to poure double vpon that Romishe whore your malignaūt madame/ the mother of all fylthynesse/ Idolatrye/ superstycyous/ hypocresie/ vayne glorie/ craft/ subtylte/ falshede/ Idelnesse adiarye/ glotonye/ lechere/ sodometrye/ and most vnchaunefast tyrānye. Lett your worke come a brode/ & not lurke thus in cõners/ that your father may saye ye haue done your part well/ & your brethrene report that ye are a great pyllar of theresye will not set it forewarde/ I putt ye out of doubt that I wyll dis yt to youre small honeste/ that the Kynges magestie maye se and all the realme besides what a

forsworne

forsworne gentylmā ye are/and what an wholsome counseller with.ij. faces in an whode/suppressing the Gospell for youre olde religyon to kepe youre father styll in Englande. None otherwise shall it apere than youre owne copye is. Neyther will I adde vnto it one worde (as god shall iudge me) nor yet diminyshe it in one tytle.

But as ye delyuered it to youre deare frynde doctor Weston/so shall it be seue in euery poynt. We shall not denye it to be youre owne acte/yf the seyd Weston be iustlye examined. Howe heretycall/trayterouse/& blasphemouse the sermon was which the seyd Weston preached at the spitle on the tewesday in the easter weake/a greate sort of the hearers can tell. And although he was ther of accused/yet after the anoynted heade had swarmed eares togyther: soche a clokie was cast vpon it that it was iudged a good matter and a verye catholyck sermon. Now to youre gayne (my lorde) because ye shall well knowe that I haue youre worke/I signify ye here vnto you/that this is therof the superscription or tytle. The examynacyon of a proude presumptuouse hooker. Thus fare ye wel: for thys tyme/and the Lorde sende you herafter a more godlye spirite/or take you sone hence. Amen.

A breue table.

Actes of crueltie by Wyll. fol.
Alexandre seaton. pb.xxbiij
Artycles of papistrye. bij
Auricular confessyon. biij
All sortes bered of the Wyll. xbij
Answere of wynchester. xxbiij
Apostles of the pope. bij.xxbij
Apostles bered of prestes. iiij
Bewitchers of the parle. b.xb.xxbij
Boner of London. biij.xiij
Byschoppes tyrannye. ix
Byschoppes of Englande. x
Brent for the scriptures. xij
Brent in our tyme. xiij
Byble esdempned of prelates. xb
Conscience of prelates. b
Ceremonyes of the pope. bij.xbij
Cronicles sheweth the best. x.
Christen wozkes allowed. xbiij
Christes churche how defended. xxij
Commodyte of byschoppes. xxiij
Destructiō sought for xpianes. bl.xx
Doctor London and pates. ix
Doctor Westons sermon. xxbiij
Destroyed must they be. xij
Deuowrynge dermyne. xxiij
Dyogenes fyres. xxiij
Death for the preachers. xxij
Enemyes to the veryte. iij
Englande holdeth the pope. biij
Englande in captiuite. xi
Empyres subuerted. x.

Epythetes of prelates. xi.xiiij.xvi.xx
Excuses for warre. xxiiij
Episcopus/ what yt ys. xxvij
Feates of cruell papistes. b
Face of ther mother. bij
Feaders ought S. to be. xi
Frutes of prelates. xi
Faythe engreudzeth Good workes. xvij
Flatterye/what yt doth. xxiiij
Gardener the popes holye ghost. bij
Germane gardener hanged. ix
Good workes af papistes. xi
Good workes of Byss. xiiij.xv.xvij.xx
Gyles a Joynar/brent. xiiij
Good workes after the scrip. xvij.xviij
Hontinge of the foxe. bij
Hamon with Assuerus. ix
Hauock in the court. ix
How byss. iuupngne the pope. xi
How byss. came in first. xij
Hyck scorner vndre Ironia. xxv
Iohan bered of priestes. iiij
Iohan kynge of Englande. x
Iohan aston with his companye. xiij
Iohan the lorde Cobham. xiij
Insurrection in the northe. vi
Iustification in Christ. xvij.xviij
Kynges preuye chambre sought. vi
Kynges of Englande vered. x
Kyngedomes destroyed. x
Kynge henrye/a ful/kynge. xvij
Lawes of papistrie. vij

The table.

London/Bates/Gardener. ii
Moyses persecuted of prestes. iiij
Mynstrels and players vexed. xxi
Masse of the pope. xix
Masse bearers/what they are. xx
Masse mongers described. xx
Monkes gone afore. xxiij
Mermaydes songe. xxiij
Names of bishoppes. x
Names of Kynges. x
Names of brent Christianes. xxij
Newe testamentes brent. xxij
Olde practises of papistes. b.bij.xxvi
Order in ther masses. xx
Order to be taken for bishoppes. xxi
Paule vexed of Prelates. iiij
Prelates companions. xxij
Prophetes persecuted. iiij
Practises of papistes. b.bij.xxvi
Pope dwelleth in Englande. bij
Powerte commended. xb
Policies of prouision. xxb
Questes diuerse. bij
Resisters of trouthe. iiij
Recantacions of our tyme. xb
Reparers of Rome. bi
Reignolde pecok bishop. xiij
Repentaunce haue they none. xbj
Ryghtousnesse where and what. xbiij
Recant or els dye. xxb
Symon magus counsell. xxi
Slaundered are the preachers. xbj

Supper of the Lorde. [illegible]
Sapiens reuoketh. [illegible]
Tyrauntes procured by Poeftes. [illegible]
Traditions of the Pope. [illegible]
Thre yonge martyrs of Northfolke. [illegible]
Thre degrees haue the Bybie. [illegible]
Thomas Harye/hanged. [illegible]
Teftament/not worfhypped. [illegible]
Teftament kept downe. [illegible]
Verdyte of honeft men. [illegible]
Victorye hathoure kynge. [illegible]
Vowed chaftite/an vdell. [illegible]
Vnholders of the Popes churche. [illegible]
Winchefter the Popes holy ghoofl. [illegible]
Wynchefter all wolues the. [illegible]
Wynchefters wyles for the Pope. [illegible]
Wynchefter a fhameleffe papift. [illegible]
Wynchefter put to his fhyftes. [illegible]
Willyam Wrayton. [illegible]
What the Prelates are [illegible]

Set youre felues at large/and bea-
re not the ftraungers yoke with
the vnbeleuers. ij. Cor. vi.